



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 24.

NEW-HAVEN, NOVEMBER 10, 1832.

VOL. XVII.

Missionary.

"Go ye into all the World and preach the Gospel to every creature."

AMERICAN BOARD.

ABSTRACT OF THE REPORT.

[Concluded from page 355.]

MACKINAW.

The Rev. Mr. Ferry is the missionary and superintendent of the mission at Mackinaw, and he is assisted by one male and eight female teachers.

*** Though the religious concerns of this station have been somewhat prosperous during the year, yet there has been no such marked attention to religious instruction as has been reported in some previous years. Meetings on the Sabbath and at other times have, however, been well attended, and interesting. Some serious concern about their souls has prevailed both among the boys and girls in schools, and two or three have, it is hoped, been converted to God. During the last fall it was observed by all the members of the mission family, that the Indians who visited the island in great numbers manifested more interest on the subject of religion than had ever before been witnessed. They were more disposed to inquire about Christianity, and to listen to instruction; and even Catholic Indians seemed to have lost much of their former prejudice and to place unwonted confidence in the mission family. All suitable opportunities were embraced by the missionaries for communicating divine knowledge to these ignorant visitors, and in some instances, it is believed, not without effect.

One Indian member of the mission church, a poor cripple, who resided a number of years in the mission family, and made, it is believed, eminent attainments in piety, has gone to her rest during the past year.—The church consists, exclusive of the mission family, of 55 or 60 members. This school consists of about 80 boarding scholars, besides children from the village who board with their parents. Nearly all the boarding scholars are of mixed descent, having Indian mothers and white or half-breed fathers—a large part of whom are engaged in the North-West fur trade. Two of the boys are learning the blacksmith's trade, and most of the others are employed out of school, in various kinds of mechanical and agricultural labors.—The parents of many of them are professed Catholics.

A small band of Ojibeways settled on good land in a healthy climate, along the Grand Traverse bay, on the eastern shore of Lake Michigan, 80 or 90 miles from Mackinaw, have expressed strong desires that a catechist and teacher might be sent among them, to instruct them and their children, and aid them in their attempts to live like civilized men. The band consists of 30 or 40 families, having 80 or 100 children who might attend school. The place is very favorable for

a small station, and will be occupied as soon as suitable persons can be found. Two Indians from this band who have visited Mackinaw and been instructed there, have been hopefully converted.

OJIBEWAYS.

There are two missionaries among these Indians,—the Rev. Messrs. Hall and Boutwell,—and one teacher—Mr. Ayer.

A small school was opened about a month after the arrival of Mr. Hall. It has been taught principally in English, partly by Mr. Hall and Mr. Ayer, and has contained from 12 to 20 regular scholars. A religious meeting for the instruction of the Indians has been held nearly every Sabbath since the missionaries reached the station, at which all the instruction is given by an interpreter. The number of Indians who attend this service is small, composed principally of the children who attend the school and a few females. Great indifference prevails respecting the truths of the Bible and all spiritual things. A reigning unbelief prevails here like what is found among every other uneducated people, and which nothing but long-continued teaching, accompanied by the enlightening and convincing influences of the Spirit can break up. Their desire for religious knowledge is too feeble to induce them to go to the place of meeting. A missionary must seek them out in their houses, and follow them on their hunting excursions, and through all the changes of their residence, if he would hope to enlighten them and win them over to the faith of the Gospel. Could a sufficient number of religious teachers be sent among the various tribes of Indians to present the truths of the Bible to them in this manner, it is believed that few heathen communities would embrace Christianity with less reluctance. Mr. Hall has pursued this course as far as circumstances would permit, and not without success. He has generally been received with much respect and kindness: most have listened attentively, a number have been serious, and he has some hopes that one has been savingly benefited.

Both Mr. Hall and Mr. Ayer have devoted considerable time to the study of the Ojibeway language. A large part of the persons employed by the gentlemen engaged in the fur trade are Frenchmen and adherents of the Catholic church. It is not known, however, that any opposition has been made to the mission, or that any attempt has been made to awaken prejudice against it in the minds of the Indians.

*** The progress of Mr. Hall in the Ojibeway language has been such that he is able to make himself understood in conversation on common subjects. The language is less difficult to be acquired and more regular in its grammatical structure than he anticipated, although it is exceedingly complex.

During Mr. Boutwell's residence at the Sauk de St. Mary, the people at that place, both the whites and the Indians, were visited with special religious mercies. The attention to religious instruction was greatly increased, and many in the village and the garrison, and

some Indians became anxious about their salvation. A considerable number were hopefully born again, and have united with the Baptist and Presbyterian churches in that place; among whom are several officers and soldiers of the garrison. Probably on no other part of our extended frontiers is there so favorable a religious influence exerted, as by the traders and other respectable residents in this quarter.

During the last spring, Mr. Boutwell received an invitation from Mr. Schoolcraft to accompany him on an extensive tour among the Northwestern Indians, to which he had been appointed by the War Department. As the acquisition of knowledge respecting the number and condition of the Indians was very important in conducting missions in this quarter, the committee did not hesitate to instruct Mr. Boutwell to embrace the opportunity of making a tour with a gentleman who is so well acquainted with the character and habits of the Indians, and so much interested in their intellectual and religious improvement. He left Mackinaw on the 4th of June, and arrived at Fond du Lac, the S. W. extremity of Lake Superior on the 23d. Thence he was to proceed to the sources of the Mississippi, and after exploring various parts of the country, return to Le Point to join Mr. Hall in his labors there, early in September.

Nearly the whole New Testament has been translated into the Ojibway language by Dr. James, and will probably be printed in the course of the year. A small spelling book has also been prepared for the press by the same person.

MAUMEE.

The Rev. Isaac Van Tassel is the missionary at this station.

*** It was stated in the last Report, that the Indians had sold three reservations lying in the State of Ohio, containing about fifty thousand acres, and that it was expected they would remove from that part of the country, and that the mission would be immediately broken up. Few or none have, however, yet removed; and, as a body, they seem wholly disinclined to change their residence, and much dejected in view of their condition and prospects. "Some have said they will never leave their country. If they can find no place to stay, they will spend the rest of their days in walking up and down the Maumee, mourning over the wretched state of their people." They still retain a reservation at the mouth of the Maumee, lying on both sides of that river, embracing nearly 27,000 acres.—This is situated within the territory of Michigan, and is 22 miles north of the mission. On this reservation there are about 400 Indians, and there are about three hundred and fifty more scattered over the reservations recently sold.

The number of pupils in the school in June, was 31. Some seriousness has prevailed among the scholars. The adult Indians also have been more disposed to listen to instruction than heretofore; and 15 or 20 of them now steadily attend the Sabbath meetings at the mission house.

More than a year ago, Mr. Van Tassel published a small elementary book of 28 pages, which he had prepared, in the Ottawa language, containing also a few hymns and Scripture reading-lessons. Five hundred copies were printed, making 14,000 pages. All those in the school who can read, are taught in this as well as in English books. A few of the adults are also learning to read. Industry and temperance have made considerable advances among the Indians during the past year. Much more land is cultivated than heretofore. Some of the traders in the vicinity have discontinued the sale of intoxicating liquors.

INDIANS IN NEW-YORK.

There are four stations among the New-York Indians, viz. at Tuscarora, Seneca, Cattaraugus and Alle-

ghany. Mr. Elliot, the missionary at Tuscarora is aided by one teacher; and Mr. Wright, the missionary at Seneca, by four teachers and assistants, all females. Mr. Bliss is appointed missionary to Cattaraugus.—There is no mission family at present at Alleghany.

Though the revival which prevailed at these stations during the period embraced in the last annual report has not been continued, during the past year, with the same power, yet much seriousness has been visible at all the stations, and a number have been hopefully converted. At Tuscarora, the church, which in February, 1831, consisted of 15 members, now embraces 58, most of whom exhibit much of the spirit of Christ.—At Seneca, 13 individuals were admitted in January, making the whole number of church members now, at this station, above 60. At Cattaraugus, 6 were admitted last fall, and 3 more in January; making the whole number of church members here 53. And 11 have been received into the church on the Alleghany reservation, during the year, making the whole number 26.

The churches on these four reservations now embrace about 200 members. In several respects the character of the church members has been much improved during the year. Heretofore, many persons have been married only in the usual Indian manner; and the marriage contract, thus informally made, has been too often lightly regarded. But, during the last year, all churches have adopted resolutions, with great unanimity, that all their members, as well as those who should hereafter be received, who were living together as husband and wife, should be married in the Christian manner. Great good is expected to result from this change, and much reproach will be avoided. All the churches have also adopted a rule, by which those who are now members, and those who shall be hereafter admitted, pledge themselves to abstain entirely from the use of intoxicating liquors.

The school at Tuscarora averaged about 25 or 30 scholars during the winter and spring. During the year the Indians have built a good school-house at the expense of \$200—all of which except 8 or 10 dollars, was borne by themselves.

The school at Seneca has suffered much for the want of a permanent male teacher. Some arrangement will probably soon be made by which the expenses of this boarding-school will be borne principally by the Indians; who, it is believed, are now able to bear the burden, and sufficiently appreciate the advantage of such an undertaking to induce them to make it.

During the winter, a small boarding school was maintained at Cattaraugus at the expense of the Indians. The Christian party on the Alleghany reservation have also taken entire charge of their own school—hiring their teacher at ten dollars per month, and boarding their children.

Besides the improvement in respect to temperance, and a regard for the marriage contract, visible in the churches, there has been an improvement in the same respects among the people generally. There are probably more than 400 persons who are members of the Temperance societies on the four reservations, and very few have violated their pledges to abstain totally from the use of ardent spirits.

At Tuscarora not less than one-half of all the adults often drank to intoxication, three years ago; now, not more than one in twenty are addicted to this sin. Ten or twelve habitual drunkards have been reclaimed. The Sabbath is also much more generally observed than heretofore, on this reservation, as a day of holy rest. Ball-playing and other amusements have given place to the prayer-meeting. Industry, followed by all the comforts of life, has also increased among the people. They now raise twice the amount of grain, they did three years ago. Their houses, barns, fields, orchards, all bear testimony to what the gospel does to promote the comfort and welfare of the people.

*** In February last a general convention of the Christian chiefs residing on the five reservations in this part of the state of New-York, was held at Cattaraugus; at which various subjects relating to the improvement and welfare of the Indians were discussed, and a general Temperance Society, and a Missionary Society were organized. A similar convention was expected to be held annually, and will probably result in much good.

BOMBAY MISSION.

The Monthly Paper prefixed to the Missionary Herald for November contains an account of Bombay and the Am. Mission there, with a map. The island of Bombay contained in 1816, a population of 157,534,—which has greatly increased since that time and is now supposed to amount to not less than 240,000. This population is chiefly supported by trade, the island being the principal mart on the western coast of India. The adjoining coast is extremely fertile and populous. The language is Mahratta, which is spoken by nearly 12,000,000 people.

The American Mission at Bombay was commenced in 1812, and was the first Protestant mission ever attempted on the western coast of India. Its operations have extended in some degree to the neighboring coast, and lately a new station has been commenced at Ahmednuggur, a city on the table land of the Ghauts, about 175 miles east by north from Bombay. The city itself contains more than 60,000 inhabitants, and is the heart of the Mahratta nation. The temperature is comparatively cool, and will furnish to invalid missionaries the advantages of a change of climate.

The following article from the Herald, especially the apostolic letter of Babjee, will be read with deep interest.—*Doston Recorder*.

Letter from Babjee, a Brahminic convert to Christianity, to two of his countrymen.

The letter mentioned in the heading is sufficiently introduced to the reader by the following remarks from Mr. Read, dated at the new station Ahmednuggur, March 22, 1832.

You have already been apprised of the conversion of Babjee, a Brahmin, who has for some time been in the employ of our mission as pandit. He has been in my employ since our arrival. He was before in the service of Mr. Allen. For some years he had a good knowledge of the doctrines of Christianity, and at times manifested some concern for his soul. Though long ago convinced of the fallacy of Hindooism, his abandoned habits of life kept him aloof from Christianity. He was apparently an infidel. The truth spoken by Mr. Graves, on his return from the Hills, was accompanied with the mighty power of God. He was overwhelmed under a sense of sin. After a few days of distressing anxiety, the Lord, we believe, had mercy on his soul. Shortly after he accompanied us to Ahmednuggur, where he has since given increasing evidence of a change of heart, and proved a great comfort and assistance to us in our labors.

A few days ago, on hearing of the apostasy of Appa, a Hindoo Christian in connection with the Scottish mission in Bombay, Babjee wrote the following letter to Moraba and Dajaba, of the American mission church. Appa having loved the things of this present world, made shipwreck of the faith. The frequent occurrence in the letter of the exhortation, "Love not the world;" "love one another;" &c. will not seem surprising or needless to any one, who is acquainted with the Hindoo character, and who knows the temptations both from within and without, to which native converts are subject. The apostolic dress of the letter shows the source from which he learnt the art of epistolary writing, as well as his ideas of identifying Christians of the present day with those who lived centuries ago.

"The sisters in Bombay," are several poor women, two or three of whom have received baptism, and others are inquiring the true way of life. To hear a Brahmin call women *sisters*, and exhort his friends affectionately to instruct *them*, must sound wondrously strange in a Hindoo's ear.

Believing the above mentioned letter will be interesting to the friends of the Bombay mission, I send you the following translation of it.

I am, dear sir, affectionately yours,
H. READ.

THE LETTER.

"To Moraba and Dajaba, holy and beloved brethren, and called by the gospel to be separate from the world, I, Babjee, a servant of Jesus Christ, send many salutations, and write a letter of exhortation. The supreme God has, as we hope, through the shedding of the blood of Jesus Christ, sanctified and separated us from this wicked world. In this how great the love of God appears towards us. How ought we all, on whom God has bestowed such matchless compassion, to love our Father and God with our whole soul, mind and strength. This commandment he has given to all his servants:—"Love the Lord thy God with all thy heart, strength, and soul." Hence we ought each one to ask himself, 'O my soul, lovest thou the Lord, thy most gracious benefactor, with all that thou hast?' If thus, we examine ourselves, the soul will give in testimony concerning itself, and according to this testimony we ought to act;—that is, if the soul bear this witness, viz: 'I do not love the Lord with all my faculties;'—then we must, in the name of God the Son, supplicate God the Father, for the wisdom and guidance of God the Holy Ghost. But if the soul witness concerning itself, 'I do, through faith in the blood of Jesus, love God with my whole heart and life,'—then ought we on this account abundantly to thank, praise, worship, and glorify God for his unspeakable goodness. 'Let him that thinketh he standeth take heed lest he fall.'

"Beloved brethren, what think you concerning yourselves? Do you love God with all your powers of body and mind? If you reply 'Yes, we do thus love him;' then take heed to yourselves. Brethren, if you love the world, you cannot God. For no one can love the world and at the same time love God. Therefore I desire that you continue not in love with the things of this world. For whosoever sets his affections on the world, shall assuredly feel eternal condemnation. This ought to be understood. You have before you the example of Appa. He once professed to be a true Christian; but having placed upon the things of the world that love which he should have placed upon God only, he has fallen into sin. He has set at naught the authority of God, despised his Son, and done despite to the Holy Spirit. For worldly gain he has uttered falsehood, practised deceit, and cast off all fear of God.

"How seemeth it to you brethren; is God pleased with those who love the world? This cannot be. If any man thinks to become a Christian while his affections are set on worldly good, his heart is full of gross darkness. Now Appa became a Christian; but he was not a true Christian. His mind became darkened thro' a love of the world. That your minds may not thus be darkened, is my desire and prayer to God.

"Brethren, Dajaba and Moraba, how does it appear to you? Did Appa ever love God? No one will believe that he loves God now. Let us therefore take heed to ourselves that we stand in the true faith: See to this. I love you; therefore I desire that you may love God fervently, and stand firm in the faith. I thus exhort you because God has given this commandment, that as we love ourselves so ought we to love one another. Loving myself, I pray God again and again in the name of Jesus, that I may at the last day stand

firm in the faith before the Judge of the world. As I love myself and ask for spiritual things for myself, so I love you, and therefore pray that you may examine whether you are in the faith. In my prayer I ask for those things which are needful for the next world. That which is altogether of a worldly nature, I ask not; for I know this, that whosoever loves the world, is of the world, and under the power of Satan—a willing servant of the devil. He understands not, that the 'goodness of God leadeth to repentance.' The goodness, the mercy, the forbearance, and authority of God, he sets at naught. Knowing this, I desire to cast off all hope of the world, and endeavor to seek and pray for that which is spiritual. Try yourselves, and know what you are. If by any means you forbear to examine your hearts, you ought to fear you are of the world and not of God. I most earnestly desire that you be not worldly-minded; but that you may through the power of the Holy Spirit, eradicate from your hearts every thing carnal, and cast it from you. Cast away fear, and unbelief, and adultery, and sorcery, and idolatry, and lying, and theft, and every abominable practice. Flee the abominations of the heathen, and arm yourselves against the devices of the devil.

We who are born of the Triune God, are especially brethren. We ought therefore the more to love one another. And if we love one another, we shall exhort and instruct one another. Therefore you must affectionately instruct our sisters who are in Bombay.—Brethren, we must do all in our power for the instruction of our people. The command of Christ is, that the gospel be preached to every creature. In obedience to this command the missionaries are toiling for our good. From them let us learn the Christian scriptures. Brethren, we have need to study the word of God much. Before I became a Christian I read the Christian Scriptures, and thought them easily comprehended. And now I find in them a bottomless inexhaustible fountain of wisdom, and many things hard to be understood. Let us never forget to search the Scriptures.

"Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. The missionaries at Ahmednuggur salute you. The grace of our Lord Jesus Christ be with you."

Mr. Read adds—

I recently visited sixteen of the neighboring villages south of this place. Babjee was with me. We preached much. The common people heard gladly. The Brahmins in several places reviled.

Happy indeed are we to hear that you are about to send us a reinforcement. We want two more in Ahmednuggur and its vicinity, 3 at Junnur, and I suppose they would say 10 at Bombay. We have also received a circular from the Am. Tract Society offering us aid which we are glad to accept.

MADAGASCAR.

Idolatry ruined by Knowledge.

On the arrival of the Missionaries at Madagascar, only King Radama and one of his servants could read or write at all. In 1820, after the Abolition of the Slave Trade in that island, schools were commenced; but it was very difficult to persuade the people to send their children, they believing that the White People had some designs upon the children; but, by the influence of King Radama, they were prevailed upon to do so.

A School was established in a place where Rabehaza, the district Idol, was kept; among the scholars, was the son of Rabehaza's Priest, who did not think his son would learn to despise the idol; but the boy began to cry out one day, that his father's idol was only a block of wood, which neither could do harm nor would do good. The other boys hearing the priest's son speak so boldly, began to imitate him. The people were of-

fended that their children should despise their gods; and a shower of hail happening shortly after which did great mischief to the rice plantations, they looked upon it as a punishment from the god Rabehaza, and, surrounding the school, threw in the hail-stones and otherwise manifested their displeasure. A short time afterward they complained to the king, who told them not to interfere with the instruction of their children, but to attend to their several occupations.

Rabehaza having a scarlet cloth which had become old and worm-eaten, the people applied to the king for a new cloak for their god. "What!" said Radama, "does your god want a new cloak?" "Yes."—"Is he a god?" asked Radama. "Yes."—"Why then," said Radama, "cannot he get a cloak for himself?" They replied, that the custom was a very old one, and that his father had never refused such a favor; but Radama said that it was his business to go to the god for a cloak, and he was quite astonished that the god should come to him, and, on that account, he did not believe that he was a god. Thus was the folly of their Idolatry exposed.

In 1828, a little before the decease of King Radama, there were 500 schools established, in which nearly 5000 children were instructed; and now there are about 10,000 able to read.

Radama, one day, wanted to know what the Great Idol Kelimalaza was made of; on examining it, he found, after taking off the scarlet cloth, that it was composed of roots of trees, leaves, and such like materials. He then observed to his general who was present, "It is a great pity that the priests should go about to deceive and rob my people in this manner; the best way would be, to collect all the idols together, and burn them." "Oh, no," said the General, "that would breed revolution: the best plan will be to promote education among your people, and give encouragement to the Missions; and then they will come and bring their idols in their hands, of their own accord, to be destroyed."—Idolatry is shaken to its foundations in Madagascar, and knowledge is spreading. I have the pleasure of stating, that the first Tract which was published there was composed by a Native, and has been useful in bringing many to the knowledge of the truth; and those individuals who are thus benefited are zealously engaged in communicating to others the knowledge which they have received.—*Rev. David Jones—at Rel. Tract So. An.*

THE LANGUAGE OF DEVOTION.

Extracts from the Devotional Exercises of Mrs. Elizabeth Rowe, upwards of a hundred years ago; subsequently published by Isaac Watts, D. D.

O God, when I cease to love and praise thee, let me cease to breathe and live; when I forget thee, let me forget the name of my happiness, and let every pleasing idea be razed from my memory. When thou art not my supreme delight, let all things else deceive me; let me grow unacquainted with peace, and seek repose in vain; let delusion mock my gayest hopes, let my desires find no satisfaction till they are all terminated in thee. When I forget the satisfactions of thy love, O my God, let pleasure be a stranger to my soul; when I prefer not that to my chiefest joy, let me be insensible of all delight; when thy benignity is not dearer to me than life, let that life become my burden and my pain. Search the inmost recesses of my heart; and if thou findest any competitor there, remove the darling vanity, and blot every name but thine from my breast. Let me find nothing but emptiness in the creature, when I forsake the all-sufficient Creator: let the streams be cut off, when I wander away and abandon the fountain. Let me be destitute of assistance, when I cease to rely on thee: let my lips be forever silent, when they refuse to acknowledge thy benefits, and make not thee the subject of their highest praise. Let

no joyful strains enter at my ears, when thy name is not the most delightful sound they can convey to my heart. I have been pronouncing heavy curses on myself, if thy love be not my chief blessing; yet, O my dearest good, my portion, and my only felicity, might I not go farther still, and even venture immortal joys on the sincerity of my love to thee? Oh! where could I be happy remote from thee? what imaginable good could supply thy absence? Say, O my God, do I love thee?

Thou radiant sun, thou moon, all ye sparkling stars, how gladly would I leave your pleasant light, to see him whom my soul loves; so loves that I can find no words to express the unutterable ardor. Not as the miser loves his wealth, nor as the ambitious his grandeur; not as the libertine loves his pleasure, or the generous man his friends; these are flat similitudes to describe such an intense passion as mine. Not as a man scorched in a fever, longs for a cooling draught; not as a weary traveler wishes for soft repose; my restless desires admit of no equal comparisons from these. I love my friend; my vital breath and the light of heaven are dear to me; but, should I say I love my God as I love these, I should belie the sacred flame aspires to infinity. 'Tis thee, abstractly thee, O uncreated Beauty, that I love; in thee my wishes are all terminated; in thee, as in their blissful center, all my desires meet; there they must be eternally fixed;—it is thou alone that must constitute my everlasting happiness. Even at this distance, encompassed with the shades of Death, and in the mists of darkness; in these cold melancholy regions, when a ray of thy love breaks in upon my soul; when through the clouds I can trace but one feeble beam; even that obscures all human glory and gives me a contempt for whatever mortality can boast. Mend thy pace, old lazy time, and shake thy heavy sands; make shorter circles, ye rolling planets; when will your destined courses be fulfilled? "Make haste my beloved, and be like a roe, or a young hart on the spicy mountains."

If I were only to reason on this subject, I might say, what motive could earth, what could heaven itself propose to tempt my soul to change its love?—What could they lay in the balance against infinite good? what could be thrown in as a stake against the favor of God? Ask the happy souls who know what the light of his countenance imports, who drink in joy and immortality from his smiles? Ask them what value they set on their enjoyments? Ask some radiant seraph, amidst the fervency of his raptures, at what price he values his happiness? When these have named the purchase, earth and hell may try to balance mine. Let them spread the baits that tempt deluded men to ruin; let riches, honor, beauty, and bewitching pleasure appear in all their charms; the sensuality of the present and past ages; the Persian delicacy and the Roman pride; let them uncover the golden mines, and discover the ruby sparkling in its bed; let them all be thrown into the balance; alas, their weight is too light.

[From the New-York Evangelist.]

MATTERS OF FACT.

No. 1. I know a professor of religion who allows his son (a wild unmarried young man) two thousand dollars a year for his expenses: and the affluent father is continually complaining of the urgency of agents of religious institutions, and the reiterated claims of benevolence, while he witnesses several excellent institutions near him languish for want of adequate support from the religious community.

No. 2. I know a professor of religion, who expended one thousand dollars in furnishing a drawing room; and who invited several missionaries, and friends of missions, to meet at his house, the evening previous to the embarkation of these heralds of the cross to

their destination, where they were to live in huts, without floors, and with scarcely the necessities of life.

No. 3. I know a female professor of the Baptist denomination, who decks her person with "gold, pearls, and costly array," as if she had been dipped in Pactolus, notwithstanding the faithful Judson has so solemnly addressed christian females, as Paul did, "to put away these things, as becometh women professing godliness, and adorn themselves with good works."

No. 4. I know six or eight professors of the Presbyterian denomination, who have expended \$15 to \$20,000 each in building dwelling houses, the contracts for which were made during a revival of religion, and the corner stones were laid while dying sinners around them, and in distant places, were famishing for the bread of life. And what is more distressing, these professors are some officers of churches, and all "ardent friends of Missions."

No. 5. I know a professor, an elder of a church, who rents a house at eight hundred dollars a year, and gives three hundred dollars per annum for the education of a little son, while he regularly puts sixpence into the box at the monthly concert, and "would do more, but his means are limited."

No. 6. I know a minister who expends from three to four thousand dollars annually, makes dinner parties, and has been known to sit at table with professors and non professors, holding a glass of champagne in one hand and his watch in the other, to see when it was the exact minute to start for his weekly lecture.

No. 7. I know a colored woman, who is cook in a family in this city, who regularly puts one dollar into the box at monthly concerts, and expressed surprise when asked if she intended it all for one object, saying "Why, it is only a dollar."

No. 8. I know a young convert, who held the office of post master, worth more than a thousand dollars a year, who resigned it because he was required by law, to violate the Sabbath, by opening his office on that holy day for the delivery of newspapers and letters.

No. 9. I know a pious woman, who sits near a market, in the open air, and sells nuts, apples, and herbs, and who contributes thirty seven dollars a year for the support of public worship.

No. 10. I know a mechanic, who works early and late, and is called a poor man, who gives fifty two dollars a year towards the conversion of the world, not grudgingly, but a cheerful giver.

FOUR DAYS MEETING NINETY YEARS AGO.

In the Memoirs of Rev. Dr. John Rodgers, of N. York, we find an interesting account of the origin of the Presbyterian Church at Hanover, Va. It appears that the established clergy were not remarkable for their orthodoxy, or their devotedness to the work of the ministry. A wealthy planter having been awakened and brought to the knowledge of the truth by a few leaves of "Bostons Fourfold State," which were providentially thrown in his way—And another planter about the same time having been awakened by reading an old copy of *Luther on the Gallatians*, with these two books, together with a volume of Whitefield's Sermons, they commenced a reading meeting, first at Mr. Morris', one of the planters, and afterwards, in order to accommodate the increasing numbers who attended, a house was erected for the purpose, usually called *Morris' Reading House*, which was generally crowded with hearers. Some of the young people who had been in the habit of attending their meetings, happened, on a visit a considerable distance from home, to hear a young man by the name of Robinson preach, and in giving an account of him, they

observed that his doctrine was the same as they had been accustomed to hear at the Reading Room. A general anxiety was then excited to hear him—accordingly he was sent for, and came. And the scene which ensued is described in the following letter from Mr. Morris to President Davies:

"On the 6th of July, 1743, Mr. Robinson preached his first sermon to us from Luke xiii. 3, and continued with us, preaching four days successively. The congregation was large the first day, and vastly increased the three following. It is hard for the liveliest imagination to form an image of the condition of the assembly on these glorious days of the Son of Man. Such of us as had been hungering for the word before, were lost in an agreeable surprise and astonishment, and some could not refrain from publicly declaring their transport. We were overwhelmed with the thoughts of the unexpected goodness of God in allowing us to hear the gospel preached in a manner that surpassed our hopes. Many that came through curiosity, were pricked to the heart; and but few in the numerous assemblies on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiously inquiring *what they should do to be saved.*—And there is reason to believe there was as much good done by these four sermons, as by all the sermons preached in these parts before or since."—*Charleston Obs.*

* See Mr. Davies' letter to Mr. Bellamy, of Bethlehem, in New-England, dated June 23, 1751, and preserved in Gillies' Historical Collections. Vol. ii. p. 330.

What will not men believe!—One of our missionaries in the West was lately asked with great gravity, whether it was true, as currently declared, that the American Sunday School Union owned all the stock of the Bank of the United States, excepting thirteen shares.—*Sunday School Journal.*

SYNOD OF PHILADELPHIA.

Extract of a letter from a member of the Synod of Philadelphia, to the Editor, dated Lewistown, Oct. 26, 1832.

Dear Brother—The Synod have been arduously engaged in the prosecution of matters, which have come before them touching the 2d presbytery of Philadelphia. At a very early period of the session, while the roll was yet incomplete, a motion was made to recognize the 2d Presbytery, as a constituent member of the Synod. It was intended to follow up this, by a distinct declaration of the unconstitutionality of the act of Assembly constituting the said Presbytery. This motion gave rise to a protracted and very interesting debate, (even before we had proceeded to the choice of a moderator,) which lasted until noon of the second day; and after mature deliberation it was decided not to receive, or acknowledge the 2d Presbytery, on the ground that the rights of the Synod were infringed, by the act of the Assembly. The vote stood, to receive, 29—against reception, 44. Rev. Mr. Lynn of the Presbytery of Huntington, was then elected moderator, and Messrs. Belleville and Steel, were re-appointed clerks—a difficulty then arose as to the place in the Synod of Dr. Ely, Mr. Patterson, Mr. Barnes and Henry Neil, D. D. and after a long discussion, which continued until half past 9, P. M., it was resolved to admit these brethren as members of the Presbytery of Philadelphia, if they desired it.—*Presbyterian.*

Youth's Department.



"Remember now thy Creator in the days of thy youth."

THIS IS TRUE.

There was a minister in Virginia, who had a little son named James. This little boy was very fond of hearing his father tell about Christ, and often wept when he heard of all that the wicked Jews did to him. James knew that his father never sat down to any meal without asking a blessing, and he thought this was right, because our food can do us no good without God's blessing. One day James went in to dinner and saw that his father was abroad. Nobody asked the Lord's blessing. This made the little child sorry and he said to his mother, 'Will it be wrong for such a little boy as I am to ask a blessing?' His mother smiled at this, but the tears were in her eyes, and she said, 'No my son, it will not be wrong; we will all be still until you pray to God to bless our food.' Then little James put his hands together, and begged that the Lord would give them all a blessing with their dinner.

Perhaps it would not be right for all little boys to do just so. But I will tell you what would be right for all little boys and all little girls to do; and that is to thank God in their hearts for every mouthful of food. We ought to ask God's blessing in our hearts at all times and at proper times, we ought to do it aloud.

THE THRONE OF GRACE.

The teacher of an infant school one day was telling the children what Christ said to the woman of Samaria, at the well. A gentleman, who was present, wanted to know if the children understood what the teacher was talking about; and so he asked this question,—'Where shall we go to worship God?'

A little boy answered, 'To a throne of grace.'

Then the gentleman asked, 'Where is a throne of grace?'

'Any where,' answered the boy, 'for when we kneel down and pray to God with all our hearts, we are then at a throne of grace.'

Now, children that read this, remember that wherever you are, if you have a heart to pray, God is ready to hear and answer your prayers. O, how good he is. Do you not think it is a great sin, not to love so good and gracious a Being? The kings of this world, who are clothed in purple, and shine with gold and jewels, will not let poor people, or little children, come near to their splendid thrones to ask them for any thing they want: but God, who is the King of kings, invites the poor beggar, and the little infant to come to him, and ask without fear, and he promi-

ses to give them whatever he knows will be good for them.

A GOOD MODE OF INSTRUCTION.

The Rev. James Hervey's method of instructing young people was such; that while it afforded profit to them, it was a reproof to others. Some of his parishioners having laid in bed on a Sabbath morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale house; he thus catechised one of the children before the congregation: 'Repeat the fourth commandment.' 'Now, little man, do you understand the meaning of this commandment?' 'Yes sir.' 'Then if you do, you will be able to answer me these questions. Do those keep the Sabbath day holy who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read their bible?' 'No sir.' 'Do those keep the Sabbath who fodder their cattle while other people are going to church?' 'No sir.' 'Does God Almighty bless such people as go to the ale houses, and don't mind the instruction of their minister?' 'No sir.' 'Don't those who love God read the Bible in their families, particularly on Sabbath evening, and have prayers every night and morning in their houses?' 'Yes sir.' A great variety of such pertinent and familiar questions, Mr. Hervey would ask in the most engaging manner, while instructing children, as he thought most conducive to the improvement and edification of his parish.

From the Sabbath School Instructor.

A PRAYING TEACHER.

In passing through a retired town in this State, a few days since, I was exceedingly interested in an individual who was boarding at the house where I passed the night. The person was a female who was teaching a district school in the neighborhood for a few weeks. She was deeply interested in all the benevolent operations of the day, especially in Sabbath Schools. Through her efforts one had been established where she then was, and sustained principally thro' her influence. Soon after its commencement she became deeply anxious for the good of the souls who were perishing around her; for they did not enjoy the blessing of the preached gospel but one Sabbath in four, and the truths which were then presented to the mind, would become dissipated before the return of the next Sabbath. Feeling her entire dependence on God for his blessing upon this institution, she resolved to set apart a season each week, for prayer; and if I mistake not, was one of two, who ever lifted up the heart in humble, earnest, believing prayer. Their prayer was heard by Him, who has said, 'While they are yet speaking I will hear;' a revival commenced one afternoon, while they were met to pray. Four or five in the same house with her, became hopelessly converted; and among the number in the same neighborhood, several heads of families. In sixteen families, morning and evening prayer now ascends, where it was never heard before. Several Sabbath school scholars have become interested in the good work, and some are deeply anxious in her class. She mentioned, in the course of her conversation, that she had been very desirous that some one should visit

them, to encourage them, and had made it a subject of prayer. At this time, the Agent of the Maine Sabbath School Union was in a neighboring town, where he learned from a member of the neighborhood, their situation. He sent them a notice that he would be with them the next day. They were seemingly much interested, and we cannot but hope, it may be the means of good. A number of adults resolved to unite with the children in studying the bible.

Look for a moment at the influence of this retired female, ye who sit down and say, *I can do nothing, I have no influence*. You can teach in the Sabbath school; you can pray, like this teacher, for a blessing to crown your efforts; and if you offer the *prayer of faith*, you have the promise of Him who cannot lie, that he will both hear and answer you. She had taught in several different places for eight years—principally in neighborhoods where the people were poor and ignorant, and where the sweet sound of the 'church going bell,' was never heard; and where this sacred day, so much loved by the christian, was only remembered as a day of amusement; remembered only to be broken. She had kept in these retired places, and the blessing of God had followed her; several revivals had their beginning in connection with her efforts, and one of her scholars, the last year, a boy of fourteen, had died in a hope of a full immortality. His sickness was not long, but from its commencement, he showed deep anxiety to know whether he was a Christian. When all hope of recovery was past, he used the most affectionate language to comfort his widowed mother, often telling her not to weep for him, for he was going where there was no sin or sorrow. The summer previous to his death, he used to spend all his Sabbaths in studying the Bible, with great interest. To be free from interruption, he used to repair to the garret; and that his little brothers and sisters might not find him, he would *take the ladder up* after him. In one place she had suffered much from want of proper food, and from great personal effort beyond her strength. One season on the Sabbath, in pleasant weather, she used to walk six miles to attend meeting, and return at night, besides keeping a Sabbath school. Where she boarded a part of the time, both husband and wife were intemperate; and often she was under the necessity of going to school without her breakfast, and would return at night, without finding her supper ready; the wife still intoxicated. She would assist in putting her to bed, and then prepare the food for the family. I asked, Why she remained under such circumstances? Her reply was, that some one must teach them, or they would die in their ignorance. Who will not say, this was true Christian self-denial? such a spirit as induces many to forsake friends, home and country, for love of souls? There were the sufferings, toils and privations of a missionary, without the sympathies and prayers of Christian friends, which those who leave their own for a foreign country, are sure to enjoy. How few are willing to make such sacrifices in our country, who profess to love the poor, the ignorant, the unenlightened heathen. Who would not be willing to exchange the pleasures of the world, for the happiness which this praying teacher has in doing good? Who would not be willing to labor and pray, and suffer in this world, and wear a crown of glory, sparkling with souls redeemed through their instrumentality, and

unite in singing the songs of heaven, where names and forms will all be forgotten, in praise to Him who has washed us and redeemed us by his blood—forever!

L.

I WILL PRAY FOR YOU, PAPA.

A child, about eight years of age, once asked his father, why he did not pray for him, as some good parents, of whom he had read, used to pray for their children. The father, looking steadfastly at his dear boy, sighed and wept, and pressing his child to his bosom, said, No wonder I have not prayed for you, my dear, I have never prayed for myself. 'Then I will pray for you, papa,' said the child. After this time, the father and mother of the little boy became thoughtful, praying people.

RELIGIOUS INTELLIGENCER.

NEW HAVEN, NOVEMBER 10, 1832.

TRUMBULL'S PAINTINGS.

The Gallery of Paintings by Col. Trumbull, is now open to visitors, in the new building recently erected in the rear of the Colleges. Among the interesting objects that attract attention in our beautiful city, this cabinet will be viewed as one of the most attractive. As an appendage to Yale College it is highly ornamental and useful, and the casual visitor will be delighted and instructed; as the paintings are most of them historical, they are easily understood even by those who are no connoisseurs. The old man who faintly recollects the "times that tried men's souls," may here be refreshed by viewing at a glance the scenes that once fired his breast; and the young man who has only read of the patriots of our revolution, or heard his father tell of battles lost and won, can here contemplate them, till his heart is warmed with gratitude for the blessings they have purchased for him and his country. And while he thus contemplates, the effect will be heightened by recollecting that Trumbull himself took an active part in the events described by his pencil, and that the artist, the characters, and the scenery before him are all American.

BY HIS EXCELLENCY

JOHN S. PETERS,

GOVERNOR OF THE STATE OF CONNECTICUT.

A PROCLAMATION.

The Volume of Nature is spread before the whole human family. In whatever clime Man draws the first breath of life he opens his eyes upon some page written by God's own finger. Here is found no error; no mistake can occur. The existence of a great First Cause, is every where legibly impressed. In the organization and economy of all Creation, from the humblest parasitic plant that subsists by a secondary influence, to the proud monarch of the forest, that bids defiance to the howling tempest; from the feeblest insect that tenants the bosom of the Earth, to the Leviathan that sports in the mighty waters of the deep, there is evidence of design,—of system,—of perfection, of the Author and Finisher of this stupendous work. Uncultivated reason acknowledges the obligation due from the creature to the Creator; untaught devotion instinctively brings its offering to the Altar of Nature, and pays its adorations to that Being, who is seen in the clouds, and recognized in the storm.

A favored portion of this family, have superadded, the volume of Revelation, wherein it is declared, that "He is, and that He is a rewarder of them that diligently seek Him."—How abundant are our obligations to render homage of thankful hearts to the God of our salvation, who has demonstrated his attributes to us, and made known duty to Himself and to our fellow men!

I have, therefore, in accordance with the example of my predecessors, and my own consciousness of duty, thought pro-

per to appoint, and do hereby appoint Thursday, the 29th day of November next, to be observed throughout this State, as a day of Public THANKSGIVING, PRAYER and PRAISE, and do request the people of all denominations, with their teachers, to assemble at their respective places of public worship, and to offer their sincere and humble adorations to Almighty God, rendering unfeigned thanks for all his mercies to an offending world; for still sparing the people and governments whilst the measure of their transgressions is full, and overflowing; for the unnumbered blessings vouchsafed to our Nation and State; and especially for the manifestations of His power to this State, in the preservation of the lives of the people, while the Pestilence passed through the land, carrying with it terror and death.

At the same time, to beseech Him to enlighten the minds of the citizens of these United States, that they may be enabled to discover their interest in preserving the political blessings which they hold in trust, and the momentous consequences to posterity, should they neglect to transmit them to their successors, uncontaminated by the sophistry of ambitious and unprincipled men—that the rulers may have no desire, but the prosperity of our country, and no ambition but to make their fellow citizens happy; that both Rulers and People may duly appreciate a Government of Laws, so framed as to protect virtue, restrain vice, and secure to the mouth of labor, the bread that is earned by the hand of industry; and observe the Constitution of our country, as the palladium of our liberties, and next in importance to the record of Inspiration.

All servile labor and vain recreation, on said day, are by law forbidden.

Given under my hand, at Hebron, this twenty-fifth day of October, in the year of our Lord one thousand eight hundred thirty-two, and of the Independence of the United States of America, the fifty-seventh.

JOHN S. PETERS,

By His Excellency's command,
THOMAS DAY, Secretary.

MR. DIELL'S DEPARTURE.

On Wednesday evening, Oct. 24, a very interesting meeting was held in the Bleecker street church, N. Y. in reference to the departure of the Rev. Mr. Diell and his wife for the Sandwich Islands. Dr. Spring opened the meeting with prayer, after which W. B. Tappan's beautiful ode, beginning "Wake! Isles of the South!" was sung by a volunteer choir, under the direction for the time, of Mr. Hastings, of Utica, who we are happy to learn is in the city for the purpose of endeavoring to promote his favorite science, sacred music. The Rev. Joseph Brown, General Agent of the Am. Seamen's Friend Society, then gave a succinct statement of the plans of the society, particularly in reference to foreign operations. Mr. Diell very feelingly and appropriately commended his enterprise and himself to the sympathies and prayers of the audience; after his address, the choir immediately struck up the pathetic hymn, "Yes, my native land, I love thee." Capa. Richardson, formerly of the ship Salem, next commended the Seamen's Friend Society to the audience, from his own knowledge of the condition of seamen, and of the necessity of the gospel, as the only remedy in their case. Dr. Spring closed by a few remarks in his happiest manner. He brought tears to every eye, by telling the story of a young sailor, who with his last breath sent word to his mother, that he never should meet her in heaven. A collection was taken at the close. And thus this dear brother, and his devoted and worthy companion, take their leave of us and of their "native land." May the blessing of the Lord of heaven go with them, and abide on them.

[Evangelist.]

Greece.—Mr. King writes from Athens, under date of May 4th, that the bishop of Talanti had issued a proclamation, calling upon his people to keep the Sabbath-day holy. This, together with an order from the municipal authorities at Athens, had caused the greater part of the shops to be closed on the Lord's day, and made that day no longer as formerly, the principal market day.—*Miss. Herald.*

The following editorial notice of the intended departure of Dr. Beecher for the West, appeared in the Boston Courier of Tuesday. The liberal feeling displayed in this paragraph will be duly appreciated by the friends of Dr. B.

THE REV. LYMAN BEECHER.—The farewell sermon of this celebrated divine, was given on Sabbath afternoon, at the church in Bowdoin street, to a very crowded and attentive auditory. Mr. B. leaves this week for Cincinnati, to enter upon his duties at the Lane Seminary. This evening he will deliver an address before the Young Men's Association, at the Masonic Temple. Whatever may be the difference of opinion concerning Dr. B's theological views, he is universally admitted to possess extraordinary intellectual powers. Both friends and foes concur in this opinion, the one by elevating him as a leader, and the other by their opposition.

As an original and deep thinker, fearless and energetic in his character, he has few competitors of the present age. His opponents are not now prepared to do common justice, but hereafter, when the unpublished writings, which he intends soon to arrange for the press, shall be opened to the criticism of the public, there will be found, particularly in his discourses on Political Atheism, thoughts which only have been quarried from the mine of genius. Much will be lost, for some of his best sermons have been extemporaneous, and like the lost rays from the mind of gifted Holly, who possessed a kindred intellect, although of different tenets, they are lost in the darkness of oblivion. He leaves us at a time of his greatest usefulness and popularity, and will carry with him not only the good wishes of his more intimate friends, but that of many a stranger, who admired his fearless devotion to what he conceived to be his duty to his fellow men and to his Creator; and the homage of all who can unlock the narrow boundaries of sectarian faith, and respect talents and piety wherever found. May his health be invigorated, and his happiness and usefulness increased by a residence in that great state of the west, which is already so essentially New England in her character and influence.

FOREIGN MISSIONS FROM THE DUTCH CHURCH.

We are happy to announce that the General Synod of the Reformed Dutch Church, at their recent session, unanimously adopted the joint report recently presented to the Am. Board, in regard to the establishment of a Foreign mission. A board was appointed of 15 persons,

"Whose special duty it shall be to correspond with the A. B. C. F. M. on the subject of the contemplated co-operation in the selection of stations, concert and carry into effect measures for the collection of funds, and transmit to the aforesaid board—appoint agents to facilitate operations—assist in the formation of missionary families, and report their doings annually to General Synod."

The correspondent of the Christian Intelligencer says,—

"It was truly delightful to witness the deep and absorbing interest taken in this subject by every member of Synod. This has ever been the case—that is a column which would fix on our church the want of missionary feelings. The Dutch church has given largely as the record of the A. B. C. F. M. will abundantly prove.

"But the time has now come—and if I do not egregiously err, the Dutch church will not disappoint the fondest wishes of those who love her most. She is prepared for them—she has the wealth in her communion, and the disposition to embark in missionary operations exists in a high state of excitement."—*N. Y. Evangelist.*

Instruction of the Blacks.—The Presbytery of Orange, N. C., at their late session adopted the following resolution—

Resolved, That every minister and licentiate of this Presbytery be earnestly requested to preach at least one sermon on each Sabbath to the black, and that they call to their aid in giving religious instruction, in conducting their meetings, and in watching over the spiritual interests of the black congregation, such intelligent, prudent, and active laymen as they may need.

Ordained.—On the 10th inst. at a meeting of the Berkshire, (Mass.) Association, held at Canaan Four Corners, N. Y. Rev. John C. Brigham, Secretary of A. B. Society, as an Evangelist. Introductory prayer by Rev. C. Gaylord, of West Stockbridge; sermon by Rev. Wm. A. Halsey, of Hinsdale; consecrating prayer by Rev. Samuel Shepard, D. D. of Lenox; charge by Rev. Sylvester Burt, of Great Barrington; right-hand-of-fellowship by Rev. John W. Yeomans, of Pittsfield; concluding prayer by Rev. Erastus Clapp, of New Marlborough, South Parish.—*N. Y. Observer.*

LANCASTER, PENN.—From the Rev. Messrs. Berkeley and Brook, Lancaster circuit, Baltimore conference, Aug. 29th, 1832:—"Since we commenced our labor this year on the circuit, the Lord 'has been with us' to support us in our toil and suffering, and to give our labors his sanction by a special manifestation of his presence. Our altars frequently have been crowded with those praying for more religion, and those praying, 'Lord, save, or we perish.' Some, in the early part of our labors) were added. Our camp meeting commenced the 15th, and closed the 22d inst. Souls were awakened, and converted by scores. The last 14 hours, or about that time, 100 were born to Christ. Such a time was never seen by the preachers, or the oldest present. The fruits of the meeting were 203 whites, and 15 or 20 colored; all professed a change of heart. After an appropriate lecture by brother Slicer on the subject of baptism, 31 adults and 15 children received the ordinance. Perhaps hundreds were established who had been wavering for years. The good work is going on throughout the district. Lord Jesus carry on thy work. Amen."

Chr. Adv. & Journal.

PERSPICUITY IN ARRANGEMENT.

"I don't know," (said a gentleman to the late Rev. A. Fuller,) "how it is that I can remember your sermons better than those of any other minister, but such is the fact."

"I cannot tell," replied Mr. Fuller, "unless it be owing to the simplicity of arrangement: I pay particular attention to this in composition, always placing things together that are related to each other, and that naturally follow in succession. For instance, added he, suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes.' Betty would say, 'La, master, I shall never be able to remember all these.' But suppose I were to say, 'Betty, you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash the day following, and that for the tea party you will want tea, and sugar, and cream, and cakes and butter; and that for the washing you will want soap, and starch, and blue.' Betty would instantly reply, 'Yes, master, I can remember them all very well.'"

He that follows his recreation when he should be minding his business, is likely in a short time, to have no business to follow.

A TEXT-BOOK OF POPEY, &c. By J. M. Camp. New York: D. Appleton.

This work is a full and fair exhibition of the doctrines of the Romish Church, derived from its acknowledged standards, the decrees of the Council of Trent, and its published creeds and catechisms. The American publisher has added the original canons, and translations of the Latin notes.

There is no deficiency in the supply of a certain kind of works against Popery; the history of its cruel persecutions is before the public in many forms, and from many authors. But we are not acquainted with any work, except the present, which contains, in a moderate compass, a candid statement of the Catholic creed, and of the pretences by which it is defended. The ignorance of many, even of our clergy, on this subject, is disgraceful, and in the present state of things, truly dangerous to the cause of truth and religious liberty.

This is not the time for indifference or ignorance in this matter. A large and increasing number of our citizens are the professed and zealous disciples of a sect, which regards with equal reverence the silly forgeries of Tobit and Susanna, and the "old wives' fables" of tradition as true as the "oracles of God"—which allows no salvation to those whom Catholic priests have not baptized, and anointed, and absolved, which forbids the free examination and study of the Scriptures—which denies that faith in Christ alone can save us—which dooms even the penitent believer to make satisfaction, by self-inflicted tortures here, and by the flames of purgatory hereafter—which claims for man the power of pardoning sin, and selling even the gifts of God for money—which enthrones a feeble woman as the Queen of Heaven, at the right hand of God, to be daily and hourly worshipped—which peoples heaven with a host of created deities, fills churches with their rotten bones taken from the charnal-house to be enshrined and adored—which sets up graven images to be worshipped, and blots out the commandment of God against it—which asserts for its priests the power of transforming, by their incantations, a piece of bread into the very "flesh and blood, soul and divinity" of Christ, and then pronounces "accursed" all who will not fall down and adore as God the work of the baker—which "forbids to marry, and commands to abstain from meats which God hath commanded to be received with thanksgiving"—which, in fine,—for our columns will not allow the full enumeration,—changes the truth of God into a lie, and makes all his commandments void.

The reader of the "Text-Book of Popery" will acquire a full knowledge of the creed, without believing which, Pope Pius 4th, and every true Catholic declare, "it is impossible to be saved." We recommend the careful perusal of the volume to every one who loves the liberty wherewith Christ hath made us free.

Unwillingness, the Reason why some persons cannot Pray in the presence of others.

BY A CLERGYMAN.

It has been my lot to labor in a part of the vineyard where God has poured out his Spirit in a remarkable manner. As a preparation for a protracted meeting, which it was proposed to hold among my people, a sermon was preached, on the duty of prayer. It was, that church members ought to pray in secret, in their fa-

milies, and in social meetings. "Christians can pray in these places and they ought to do it." A brother in the church soon called on me, and said that he felt grieved. It was represented, he said, that all Christians could pray; but he was confident he could not. Should he attempt to pray in his family, he did not believe he "could command himself," and he did not think it his duty to try. Though he was solemnly conversed with, he still persisted in his opinion.

Soon the contemplated meeting took place. It was a time of the right hand of the Most High. Christians were awakened, and many sinners converted. Among others, the man who could not pray, had his mouth opened. Before the close of the meeting, he could pray in public, to the edification of his brethren. Soon after, as I was passing his house, he called to me, from a considerable distance, wishing me to stop. He approached me, with tears in his eyes, saying, "I feel it to be my duty to come and make my confession to you. I have said that I could not pray; but I find that I can. I can pray in my family, and among my brethren. I feel it a privilege, one of the greatest luxuries of my life." He added, "Tell all who say they cannot pray, to try. O, I know they can; thanks be to God, who hath opened my eyes and my heart.—It was nothing but unwillingness."

Pastors' Journal.

A STUMBLING BLOCK.

"If the light that is in you be darkness, how great is that darkness."

BY A CLERGYMAN.

While conversing with Mr. —, about the salvation of his soul, after he had acknowledged that he was a sinner, that if he died in his present state of mind he must perish for ever, that salvation was offered him by God, through Christ, &c., he related what follows. "I once engaged in the employment of a professor of religion. He maintained family worship, but his conduct was such that I did not believe he had any religion. After attending family worship a few times, I concluded I would not hear him pray. I therefore absented myself from family worship. I was taken sick and went home. On reflection, I thought I had not done right, because it was no excuse for me that he did not pray aright. I was much affected with a view of my situation, and resolved that if I returned I would attend family worship. I recovered, returned, and attended worship a few times; but his conduct was such, that I concluded again not to hear him pray. My seriousness left me, and has never returned." The narrator acknowledged, and I suppose with truth, that he had since gone great lengths in sin.

How painful to see those, who are placed for lights in the world, to show men the pit that lies in their path, become stumbling blocks, over which sinners fall into that pit. How powerful the example of a professor of religion! He either throws light or gross darkness on the sinner's path. Then, O Christian, "let your light shine."—*Id.*

CONSECRATION OF THE BISHOPS.—On Wednesday, October 31st in St. Paul's church, a very interesting service was performed in the consecration of four individuals as Bishops of the Episcopal church. They are as follows:

Rt. Rev. John H. Hopkins, D. D. bishop of Vermont.
Rt. Rev. Benj. B. Smith, D. D. bishop of Kentucky.
Rt. Rev. Charles P. McIlvaine, D. D. bishop of Ohio.
Rt. Rev. George W. Doane, bishop of New Jersey.

The sermon was a good one by bishop Onderdonk, of Pennsylvania, on the permanency, scripture authority, and propriety of different orders in the ministry. The names of all who signed the credentials were read. The house was crowded with people. Hands were im-

posed by all the bishops present. Bishop M'Ilvaine, we understand, will leave Brooklyn for his diocese in about two weeks.—He is *ex-officio* president of Kenyon College. Though a great loss to us in New York and at the east; we doubt not, if his life is spared, he will be a blessing to the west not only in his own church but in aiding every good work of christian benevolence. He will be followed by the prayers of many, of all evangelical sects, who have often been refreshed and animated by the glowing zeal and heavenly action of his addresses, or the spirituality of his private conversation.—*N. Y. Feang.*

STATE OF RELIGION IN MICHIGAN.

"The wilderness shall bud and blossom."

Seven years ago, and there was but one Presbyterian minister in the whole peninsula of Michigan, and there are now no less than 15, with a number of the Baptist and Methodist, and 2 or 3 of the Episcopal denomination; so that there is scarcely a settlement but what is at least occasionally, favored with the preached word. And I hazard the assertion, that no one can enter one of these assemblies, when convened for divine worship, without having the truth forced upon him, that the older part of our country have sent out, not from their refuse, but from the better and more enterprising part of her community to make up the group before him.

But what must be most peculiarly gratifying to every Christian is, the success which God seems to be giving to his word and ordinances, in every part of our territory where they are dispensed. * * * *

The Sabbath found me in the pleasant village of Ann Arbor. The first thing that struck me in the morning, was that peculiar quietness which characterizes the best regulated villages in New England, and which is so befitting that holy day. There was no sauntering around the streets, or lounging at the door of taverns, so frequently seen in the new settlements in many of our neighboring states. There were meetings held in the place by the Presbyterians, Baptists and Methodists, and from what I saw I was led to the conclusion, that a very large portion attended divine worship. The Presbyterian church was crowded with one of the most attentive audiences with whom I ever had the pleasure of worshipping.

The Presbytery of Detroit, in their yearly narrative of the state of religion, mention that

During the past year, as appears from the reports given in by the several churches, the number of the professed friends of Zion has been greatly increased. There has been an increasing attention to the means of grace, and in a number of the churches, those means have been peculiarly blessed. The churches in Detroit, Munroe, Ypsilanti, Auburn, Ann Arbor, Dexter, and Farmington, have been favored with seasons of refreshing from the presence of the Lord, which have resulted in the hopeful conversion of not less than 220 individuals. During the past year, the Sabbath school interest has received a new impulse, and is moving on with increasing energy. The same may be said of the Temperance cause. Bible, Tract, Missionary and Education Societies have been formed in most of our churches; and though but a small amount of money has been raised, yet the spirit manifested in their establishment is an earnest of what will yet be done by this part of Zion in the great and glorious work of evangelizing the nations, and in extending the boundaries of the Redeemer's kingdom.

The Synod of Western Reserve was to assemble at Detroit, on the 4th instant.

The same paper contains a letter addressed to the Rev. Mr. Wells, of Detroit, of which the following is an extract:

SAULT ST. MARIE, Sept. 10, 1832,

Rev. and Dear Sir—As the church in this place has requested, through its clerk, Mr. Schoolcraft, to be connected with the Presbytery of Detroit, I have tho't that body at its coming meeting, would be pleased to become acquainted with its origin and present state. I therefore communicate to yourself, desiring, if it shall be your pleasure, that you will be our representative to that body, since our distance precludes the possibility of our sending a delegate.

You know, sir, that our existence as a church is very recent. When I reached this place in Nov. last I found three gentlemen members of Presbyterian churches, two females professing piety, one of the Episcopal and one of the Methodist church. In January following, there being evidences of the presence of the special influences of the Spirit of the Lord, and some having expressed hope of pardon, these individuals, desirous of enjoying the ordinances of the gospel, and of opening a fold into which the lambs might be gathered, organized themselves into a church with their pastor, by adopting the confession of faith and articles of the covenant of your Presbytery. On the last Sabbath in January, this number, with one added by profession of faith, and with the Rev. Mr. Boutwell, of the Lake Superior Mission, eight including the pastor, celebrated the Lord's Supper in a small upper room. We trust the Lord smiled upon this beginning. The little band united by this most endearing and sacred tie, I trust went forth with one heart to labor in the little field into which the Lord had cast us. The Spirit seemed to bless the efforts made; there were times of trial and of darkness, but generally the bow of promise stood above the clouds, and we rejoiced in the falling of the gentle dews of grace. In three months from the above date, about fifty hoped that they had been born of the Spirit. These were all adults, about 35 males, several men of talents, rank and influence, which gave a character of peculiar interest to the revival. Twelve families erected the altar for daily prayer. The church has now 33 members. We have celebrated the Lord's Supper once in two months since our first organization. Each time additions have been made to the church of such as generally give cheering evidence of piety. Most of the male members pray regularly in our social meetings, which are frequent, and they seem to wax stronger and stronger, from the commanding officer to the unlettered soldier. The females have besides a prayer meeting. Same also with the Indians, as they speak and pray in their language fluently.

No member of our church trades in ardent spirit.—All are members of the Temperance Society. All our merchants also are members of that society. The society includes more than 150 in this place.

Temperance, Tract distribution, frequent meetings for prayer, Bible classes, regular and simple presentation of Gospel truth, and frequent days of fasting and prayer, with family visiting, have been the means blessed of the Lord in working an entire transformation of the character of a majority of the respectable Americans in this Fort and settlement.

Benevolent institutions have been encouraged by the contributions of this people.

The full support of the pastor the past nine months, \$300, has been raised here. For printing the New Testament in the Ojibway language, \$300 have been subscribed. Our population has been supplied with Bibles, and \$76 68 forwarded as a donation to the Am. Bible Society.—\$20 to the American Tract Society,—\$20 given to the Indian Missionaries here, and \$7 sent to the Am. B. C. F. M., the price of jewels by a lady. There have been connected with the Bible class 47; with the Sabbath School 33.

[Detroit Journal.

Temperance Reform.

[From the New-Hampshire Observer.]

COMING OUT STRONG.

AMHERST, Sept. 6, 1832.

The General Association of New-Hampshire adopted at their meeting in Amherst, this day, the following resolutions on the subject of Temperance, and voted that they be published in the minutes and in handbills.

Attest— A. BURGESS, Scribe of Ass.

Whereas, intemperance and all its attendant vices will prevail, and the proper standard of moral and religious feeling be greatly lowered and depressed, and the success of the gospel much impeded as long as ardent spirit is used in the community as an article of drink; and whereas the success of the temperance reformation hitherto is most cheering to the friends of Zion, as manifested in its connection with revivals of religion and the general improvement of society—Therefore, resolved, as follows—

1. Resolved, as the sense of this General Association, that it is the imperious and indispensable duty of all the churches in this state to arise as one man and exert themselves to do away the use of spirituous liquors.

2. Resolved, that the use of ardent spirit by members of the churches in this state, heedless of the effect which their example may have on others, indicates a great want of that benevolent feeling which characterizes the gospel of Christ, and affords awful reason to fear that the heart is not warmed with that love which seeketh the good of souls.

3. Resolved, that we believe the manufacture, sale and use of that which kills the body and destroys the soul, and which if continued as in time past, will in less than fifty years, send a million of our fellow men in this land to the drunkard's grave and the drunkard's doom, is utterly inconsistent with the spirit of the gospel, and that no man with his understanding enlightened on this subject can continue either, and give credible evidence that he is born of God.

4. Resolved, that we regard it to be the duty of all our churches to refuse admission to all such persons as shall continue to make, sell or use ardent spirit as an article of drink or luxury.

5. Resolved, that we regard the refusal of members of our churches to come into the temperance reformation of the day as a great hindrance to the success of that benevolent cause, and that we recommend it to all our churches, by committee, or otherwise, to present the subject of these resolutions to the consideration of all such members individually, and to continue to labor with them till the church in this State shall be purified from the pollution of strong drink.

THE SCARE-CROW.

To those of our citizens who have not had an opportunity of hearing the address of Mr. Frost on temperance, the following imperfect sketch of one of his illustrations will be interesting, as furnishing an example of his effective and happy mode of treating the subject.

Mr. F. observed, that one argument urged by the opposers of the temperance reform, against all exertions to suppress the sale and use of spirituous liquors, was—that legislative enactment had covered the whole ground—that the laws against retailing and drunkenness were sufficiently rigid, and if suitably enforced they would supersede the necessity of temperance associations—the authorities were bound to execute the laws, and if they refused or neglected their duty, the remedy lay with the friends of temperance; they could displace them, and put better men in their stead. But, said he in substance we look in vain to the constituted

authorities to do this work, or even to render us efficient assistance. They bear the same relation to the violation of the law, as a scare-crow does to the bird which destroys the farmer's corn. You may dress up a figure to resemble a man—give him all the habiliments—put a hat on his head, and a wooden gun in his hand, and place him in your corn-field, and what is the consequence? For a time, the birds will not dare to approach him. His belligerent attitude—for your scare crow is always placed in a fierce position—his long gun, and general hostile appearance frighten them; after a while, however, the birds become familiar with the figure, and enter a remote corner of the field.—No notice is taken of their intrusion, and they presently set about the work of destruction.—The figure remains passive, and they come into his immediate vicinity. Very soon, all sense of fear is gone, and the birds collect about him, and some perch on his shoulder, and even on his wooden gun, and yet they remain unmolested; the least movement would overturn the scare-crow.

Just so it is with those appointed to execute the laws—they dare not fire the gun for fear of jarring themselves out of office.

Middletown Gazette.

[From the Presbyterian.]

THE TEMPERANCE JUDGE.

"Come Judge, take some brandy," said a bloated disciple of Bacchus, to Squire M——, as they were standing on the porch of a village tavern. "O no," said the Judge, "I am a member of the temperance society, I will not drink brandy, but I will take some beer." And away they went to the bar; (that well known gateway to destruction,) to take each his portion.

Now such are they who disgrace temperance societies, as well as the religion of Christ. What a member of the church—a judge—and a member of a temperance society—and accompanying a dram drinker to the tavern bar? Oh! how shocking! * * * * See now the state of his own family:—one of his sons has come to an untimely death by going to the "bar." Another son now drinks his "quart a day;" and must soon leave his beggared and disgraced children orphans, and his afflicted wife a drunkard's widow. Another son yet, I much fear, is fast approaching the same brink of destruction. And notwithstanding all this, it is but a few days since I heard the same Judge argue, that "rum is good to drink! and that men cannot work without it!" "Although," he says, "I drink none myself." He contended also for its usefulness; and told of a man apparently at the point of death, who was cured by drinking brandy; but who finally died a drunkard. (QUEER. Would it not have been better if he had died without being "cured.")

O, when will men of influence learn to be consistent, and cease to disgrace the cause they profess to advocate.

PHILANTHROPY.

[From the New-York Evangelist.]

WHAT ARE THEY ASHAMED OF?

Mr. Editor—A short time since a gentleman called at a store, in a village of Mass., to purchase a quantity of goods. After examination, he commenced with saying, he would take that, (an article of small value.) At this time a man entered who asked for a gallon of rum, which was promptly delivered.

The merchant then inquired, "What will you have next, Mr. —?" Answer—"I will pay you for the article I have taken, but I cannot trade at a rum store. I went last week to — to make my purchases; but as I found none but rum stores there, did not buy an article; neither shall I buy any more here, unless I can do it, where they do not vend this murderous poison." In vain did the merchant use his utmost skill to retain

his cash customer, who fortunately found a good assortment at the next door, where they neither sell nor keep ardent spirit.

Two or three days only had elapsed, when a man asked at the last mentioned store for rum. "You passed the door," said the owner. "I called there," replied the man, "and was told pretty short, 'We don't keep rum.'" "Were there no ministers in the store?" "Yes, Mr. G. was trading there." "Wait till he is gone, and you will get your rum."

Let one in a hundred of the temperance class take a firm stand, and our retailers are stopped from the trade of death. H.

[From the Genius of Temperance.]

THE MORTAR WON'T STICK.

Or, The Tables Turned.

A few years ago, it was not uncommon to hear that mortar would not stick, unless wet with rum. But now, it seems to be discovered, in some places, that mortar won't stick, to set a distillery:—vide the following.

Messrs. Editors.—As temperance editors have refused their columns to advertise the sale of Rum, the following fact will show that temperance masons are no less noted for their consistency: An old man, near Salisbury Mills, (Orange county, N. Y.) had determined to start a distillery, but shame compelled him to bring his still home in the night. He called upon two temperance masons to set it, they refused; and neither money nor threats could induce them to be accessory in any shape. No temperance mason in town will do the old man such an injury. May such examples be imitated by temperance Mechanics, and temperance persons patronize every temperance mechanic. CONSISTENCY.

[From the Genius of Temperance.]

EXTRAORDINARY REFORM.

Messrs. Editors.—Your readers, I have presumed, will be pleased to learn some extraordinary facts, in relation to a temperance society in a back section of this town, fictitiously called "Upper Canada." Two years ago and less, in this section, sabbath breaking, profanity, reveling and intemperance prevailed to a very uncommon degree. On the first of January, 1831, before any thing was suspected by others, of any temperance reform among them, they met and organized a temperance Society, of about a dozen members, among whom those most addicted to the above immoralities, were included. This was the more remarkable, inasmuch as no temperance person had been among them to excite them to the undertaking, or assist them in it, and thus they continued their operations alone with but little exception. The principle and pledge of the Society, at first, was the total disuse of ardent spirit, wine, strong beer and cider, though the word "cider" was afterwards struck out. After appointing all their officers required by all their constitution, there was scarcely remaining a member not in office. By their constitution they were to hold monthly meetings of the society, which were to be opened and closed by prayer, though there was not a praying person, or professor of religion in their Society, and not a praying man in the whole school district, where their Society was organized; yet their meetings were regularly held, and punctually attended

being opened and closed with prayer by neighboring ministers, respectfully invited to attend for the purpose.—Many in the neighborhood, for a while bitterly opposed the Society—some said that it would shortly come to naught, others, that it was nothing but a mere boys piece of business, or mock of Temperance Societies, though others, and many of the same individuals continued to unite with them, till between 50 and 60 were numbered on their list. In September of the same year, a revival of religion commenced among them in which 50 or 55 of their number including a few others residing among them were charitably considered as having become pious, or praying persons. Immediately upon this the society was increased to about a hundred members, by the uniting of those, who, for a long time had been its most heated opposers, now embracing two school districts. Thus far the above statement of facts has been given me, to day, by two men together, of middle age, brothers, with grateful hearts and tearful eyes, for such signal mercies bestowed upon them.—One of these men has been President of the society and the other Secretary, from its organization till now, both of whom, with 5 others of their families, including their whole families, except little children, are now regular members of the church. On giving me this account, each of these brothers gave me their names as subscribers for one of your large temperance papers. Several persons out of this society knowing the facts, attest to their correctness and further state that in the above two school districts, where less than a year ago, there was scarcely a professor of religion of any kind, the inhabitants, are now, more generally moral and consistently religious, than in any other section around them, where gospel privileges and institutions have long been enjoyed, and were supposed to be improved as elsewhere. H. JONES.

Lewis, N. Y. Aug. 16, 1832.

Revivals.

[From the Advocate and Journal of Sept. 21.]

GOOD NEWS FROM THE WEST.

While the Redeemer is spreading his kingdom in different parts of the world, he has not forgotten this section of country. A glorious revival commenced in this town about the first of June last. There was a three days meeting appointed by the old side Presbyterians, when the work of God broke out, and the Methodists, Baptists, and Cumberlanders, all took an active part in the meeting, and we had all things in common. There was nothing like controversy from either side, but the Methodist doctrine was the burden of every sermon and exhortation. The meeting lasted fourteen days, during which time twenty-five professed to find peace with God, while a large number of mourners hung with deep interest on the lips of the preachers, earnestly engaged in prayer, and many of whom have since professed to find pardon. The congregations were large and very serious.

There was a ball in town, July 4th, but as the Christians here are not in the habit of attending such places, they went to church, and had a crowded congregation; what is still better, the Lord was with us. Such was the general excitement on the subject of religion, that only one young lady of the town attended the ball, and she was an inhabitant of the house where the ball was held. About the time of this excitement in town, the work broke out about ten miles distant, in the neighborhood of brother Wood. We had a two days meet-

ing at that place, and such was the power and goodness of God that forty three joined the church. Two weeks after we held a two days meeting at Tabernacle, about the same distance from town in another neighborhood, which was continued until Wednesday. Mourners came flocking to the bench to be prayed for, and such was the power of God that forty seven were added to the church before the meeting broke up. When the news reached brother Wood's neighborhood, the work received a new impulse. There was a school kept at that place, and the work broke out among them. The children became so happy in the comforts of religion that the teachers at last caught the celestial fire. In that neighborhood only one grown person was left, and he was a mourner.

We had another two days meeting appointed in another neighborhood, where religion was at a low ebb. The work broke out at this place also, and the meeting continued until Wednesday. Among the converts there were two gentlemen of high standing, who had been unfriendly to each other. When one of them embraced religion, he called for his neighbor and told him, "I have said many hard things against you, and now I embrace the earliest opportunity of making public reparation;" and when they met, such was the effect that the congregation were bathed in tears. During all this time, at Zion, a free will Baptist meeting house, the work of God was powerful; not less than 70 or 80 joined that church, while some have joined the old side Presbyterians, and others the new. And we suppose that not less than three hundred have professed religion during this revival.

The work is becoming more general, and spreading far and wide. All glory to God for his mercies to the children of men.

BOOTH MALONE.

Columbus, Mo. Aug. 22, 1832.

REVIVAL EFFORTS IN PENNSYLVANIA.

The Rev. Joseph Barr in a letter to the Editor, of Sept. 4th, which invites him to a protracted meeting in Lancaster says, "I think a protracted meeting might be greatly blessed.—The people are now very desirous to have one: and I have concluded, if I can prevail on you and some other brother from abroad to be with us, that we will have such a meeting. Unless I can succeed in this way, I fear we must relinquish it, as we have so many meetings of this kind. I attended four last month, and am engaged to attend one each week during the present month; and certainly one, perhaps two in October. * * I do believe labor would be much blessed to that people, for I think they are already prepared, in some measure, by our meeting at Leacock last week: and I trust the meeting which will be held on the 18th instant at Pequea, (which is about six miles distant,) will serve still further to prepare them. Now, dear brother, if it is in your power, I do hope you will do us the kindness to be with us and remain over the Sabbath, and on Monday we can set out for the Synod. Our meetings have been quite as interesting and as richly blest as they were last year. At brother Dickey's Church at Oxford, more than 100 came forward to the anxious seats, expressing their determination by the divine blessing to seek the salvation of their souls, and many cases of awakening have become known since the close of the meeting. At brother Grier's Church (Forks of Brandywine,) there were I think from 80 to 100. Before the services of preaching, and afterwards, I yesterday conversed with about 60 persons; more than 30 of whom signified that they had given their hearts to the Saviour.

At brother Love's church (Lower Brandywine,) at which I was while you were at Christiana, about 50 came out [from the world lying in sin.] which was a large number for that church."

A letter from the Rev. John Peebles to the Editor, dated Huntington, Sept: 11th, contains the following pleasing information. "The sacrament of the Supper was administered here on Sabbath before last, when nine new members took their seats at the table; who may be considered as the gleanings of a work of grace, which has been gently progressing in this place, since December last. The number admitted to the church on examination during this time is 44.—A goodly number still profess to be anxious, who have not yet obtained a sense of pardon. The good work seems to have commenced anew in that part of the congregation that is situated on the Ridges, about six miles from town. Brother J. Williamson and myself held a two days meeting there last week, at the close of which, about thirty individuals professed anxiety to know what they must do to be saved. Since then, some five or six of them think they have found peace in believing. I do not mention these things with a view of having them inserted in your paper, (for I think premature reports of revivals do harm,) but with the hope that they may be an additional inducement to you to come up and help us."

Truly these brethren did not write the foregoing extracts with a view of having them published; but shall the editor be so selfish as to keep the good news contained in them locked up in his desk? Premature reports of revivals do indeed harm; but if we see that fields are white already for the harvest, we have our Saviour's example for proclaiming the truth on this subject. If we contemplate a tree full of blossoms, we may say that the sight is lovely, and that we hope these flowers will be followed by abundant fruit. If we behold a tree full of green fruits which have just set, we may say there is a fine prospect of a fruitful season; and oh! that no untimely frost may sear our prospect! But to calculate confidently about the amount of ripe fruit from the number of embryo apples on a tree would be unwise.

Our apology, if we need one, for publishing the above extract is this. First, we desired to show, that many ministers are now exciting each other to extensive travels and extraordinary efforts in building up the Redeemer's cause in our land. Formerly, if a man regularly supplied his own pulpit he appeared to think that he had done his duty, and might be contented with his own services. Formerly, if people came to church on the Lord's day, they presumed the Lord would require nothing more of them, either for their own salvation or the conversion of the world. Now many ministers are stirring each other's mind, saying, "come let us persevere in preaching and prayer here, and there, and we may hope for a divine blessing." The truth is, good people ought not to fold their hands and be satisfied with laboring for Christ, while there is one impenitent, immoral sinner to be saved.

Secondly, we wish our people to learn from the above letters what urgent invitations their pastors have to leave home, and labor frequently in company with their brethren for the promotion of revivals of religion. It may induce them to say, let our pastors be our ambassadors, as they are the ambassadors of

Christ, to sister congregations, and to destitute regions of country; if therefore knowledge may run to and fro, and sinners may be converted to God.

Thirdly, we wish to excite those ministers of Christ who have had no share in protracted meetings to imitate the example of some of their brethren, that they may become partakers with them in the joys of a harvest time of souls. The servants of Christ in the ministry of the word ought to traverse the walls of Zion, and sound the trumpet of the gospel as they go, instead of standing still for months in one position, merely to cry the hours as they pass, and say "another day is gone: eternity approaches." We are persuaded that if all our brethren who preach the truth would sow plentifully, they would reap plentifully, and every one would receive his own reward, for sinners would by them believe, even as the Lord should give to every man.

Of our brethren of the New Castle Presbytery we must say, that now for more than a year they have systematically promoted within their bounds, protracted meetings more extensively and perseveringly than any ecclesiastical body with which we are acquainted. Their success has been ample and cheering. Let other old and new school Presbyterians go and do likewise.—*Philadelphian*.

SMITHFIELD, N. CAROLINA.—An Association of Baptists in North Carolina, called the Kehukee Association, are systematically opposed to Bible and Missionary societies. A little church, called Union, of the Raleigh, [N. C.] association, became converts to this opinion against missions, &c. and, as we learn from a letter in the Richmond Religious Herald, the majority of the Union church excluded the minority, who were favorable to missions; and it is said the minority had the heaviest weight of talent and piety. The letter, written by Rev. R. C. B. Howell, proceeds—

From the time of their exclusion these brethren and sisters, who were regarded with dismay, because they dared to favor bible, tract, and missionary societies, &c. proceeded as well as they could alone, trusting in the Lord, and submitting their case prayerfully to him. Nor did they trust and pray in vain; the Lord heard and answered their prayers. They engaged the services of a young brother by the name of Dennis, about eighteen months since, whose ministry has been wonderfully successful. In Smithfield, the place of their worship, they appointed a three days meeting in November last. "The waters," brother Boon remarks, "had previously appeared somewhat troubled.—Brethren Dennis and William R. Hinton attended; their preaching was warm and practical, and several appeared anxious. The effect continued to increase until the Saturday before the last Sabbath in May last. On that day those of us who had been excommunicated from Union church, met in conference; fourteen persons came forward, and were received as candidates for the ordinance of baptism; on the next day they were baptized in the presence of some thousands of spectators.—On the river side the flame appeared to catch and spread. The meeting continued with increasing power until the subsequent Tuesday, almost day and night. Between Sunday morning and Tuesday evening, upwards of thirty persons professed conversion. The third Sabbath in June eighteen more were baptized, and on the third Sabbath in July, nine others. A large number of this meeting deferred baptism, waiting for their friends, that they may all joyfully together put on the Lord Jesus Christ. On the same day we were constituted a church of between forty and fifty new members; besides those of us who were expelled from the church at Union; and before the meeting adjourned,

upwards of twenty others professed conversion, among whom were four of my daughters. At our meeting during August, there will be a very large number of candidates for baptism."

I rejoice that the Lord poured out his Spirit there, not only because of the circumstances named, and that the revival embraces many of the friends and associates of my youth; but also that the brethren at Union may see and feel, that in the course which they have pursued, they have been fighting against God; for how shall they condemn those whom God has blest? And how shall they oppose those institutions which Jehovah has appointed to favor his kingdom and glory.

MADISON COURT HOUSE, VA.—The following extract from a letter to the Rev. Wm. J. Armstrong of this city, speaks of a scene which cannot be adequately described. We have seen another communication from Madison Court House, which describes this powerful work of grace in similar terms. Avowed infidels, physicians and others who are of influence in society are among its subjects. About 40 had been hopefully converted in the course of a few days. The letter which we are permitted to copy, is dated Madison Court House, 17th October, 1832—and is as follows:

"By your kind reply to a former letter, I was informed to my great regret, that we must no longer cherish a hope of seeing you here. Yet I cannot refrain from addressing you once more, because I have tidings to impart which will rejoice your heart, and cause you to unite with us, and the hosts above in ascribing glory to Him that sitteth upon the throne and to the Lamb. Yes, I can assure you that the Lord is pouring out upon this thirsty hill of Zion, the most copious showers of his grace. When all my petitions to his servants had failed and I was almost in despair, He has come himself in his great power, convincing and converting poor perishing sinners and bringing them to a knowledge of the truth, as it is in Jesus. The language of mortals is inadequate to the description of the blessed scenes I have the privilege of beholding. All ranks, all ages, even many of the dear little children of our Sabbath school, as well as the infidel and profane, are bowed down at the feet of sovereign mercy, or rejoicing in a Saviour's pardoning love. O that you could come and see for yourself what I would fain but cannot describe.—*So. Rel. Tel.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In East-Haven, about the 6th ult., Mr. Abijah Pardee, aged 74, a revolutionary soldier.

In North-Haven, on the 13th ult., Jane, only daughter of Mr. George Stevens, aged 3 years.

In Berlin, on the 30th ult., Mr. Normand Wilcox, aged 45.

In Woodbury, on the 26th ult. Mr. Thomas Curtis, aged 60.

In Monroe, on the 18th ult., Miss Julia Ann Wheeler, aged 22, daughter of Samuel Wheeler, Esq.; and on the 22d, Miss Jane E. Morris, aged 16, step-daughter of Samuel Wheeler, Esq.

In Oxford, on the 19th ult., Mrs. Clarissa Osborn, in the 54th year of her age. She was much respected for her piety and social qualities, and possessing every maternal grace, she is greatly lamented by her children.

In Oxford, on the 27th ult., Charles, only son of Mr. David Scott, aged 11 years.

Departed this life very suddenly, on the 27th ult., at Saybrook, Mr. Heman Starkey, aged 57 years. In the death of Mr. Starkey, his wife and daughters have to mourn the loss of an affectionate and kind husband, father and friend, and the church of which he was a member has lost one who was a worthy and constant attendant; but we trust they do not sorrow as those who have no hope. "Leave thy fatherless children, and let thy widows trust in me." "Be still, and know that I am God."

[Communicated.]

P o e t r y .

THE EMIGRANT'S FAREWELL.

The following affecting lines were sent from Philadelphia to the New-York Observer—supposed, from the initials, to be written by Miss Catherine E. Beecher, a lady of great literary attainments, and late Principal of the Female Seminary at Hartford. She was then on her way from New-England to the Western States, with the intention of spending the remainder of her life in promoting the moral and intellectual cultivation of the youth in that section of the country. We are sorry to part with such distinguished characters as Dr. B. and his daughter; but this land of the Pilgrims has always been a nursery of light and knowledge, where plants are trained to adorn and beautify the church of God in other lands.

Farewell, dear New-England! thy blue hills are flushing,
In sunset's last ray, as they glide from our view;
Home of our hopes! what fond tears are gushing,
As we pour forth our blessings, and heartfelt adieu.

How sweet are the scenes fond memory is bringing,
Thy vales and thy woods, and thy meadows' rich store;
Thy rough hills and mountains, and old Ocean flinging
His cool breezy arms round thy rock girdled shore.

Thy villages white, thy Sabbath bell chiming,
Thy children's school, close by the temple of God;
Land of our fathers! still round thee is shining
The light that they guarded with tears and with blood.

And there in thy bosom the pilgrims are sleeping,
Mid the thanks, and the honors, of sons they have blest;
Land of the free, how the nations are keeping
Their watch on thy day-star, to guide them to rest.

And there is our childhood's home, where life's dawning,
Mid youth's merry sportings, paternal love blest,
Where a mother's fond smile was the light of each morning,
And there is the grave where we laid her to rest.

And there are warm hearts from whom we must sever,
Whose love long hath blest us, whose prayers still pursue;
Where in our wanderings, oh, where shall we ever
Find other so generous, so tried, and so true!

Farewell, blest New-England! thy blue hills are flushing
In sunset's last rays, as they fade from our view;
Land of our fathers! what fond tears are gushing,
As we pour forth our blessings and heartfelt adieu!

Philadelphia, Oct. 16, 1832.

C. E. B.

It will appear from the following beautiful response, which we copy from the Connecticut Observer, that Miss Beecher has left her mantle behind her, as well as a grateful recollection of her worth.

The Young Ladies of the "Hartford Female Seminary" in reply to Miss Beecher's "Farewell."

Oh no!—not farewell!—though our blue hills are keeping
No longer their watch o'er thy far-distant scene,—
Though the grave where thy mother's cold ashes are sleeping
No more with the tear of thy sorrow be green;

Yet, still, in this dome, thy warm image is dwelling,
From these favored inmates it never must part;
Here, thy voice like the clear harp of Eol is swelling,
And gratitude wakes the response of the heart.

While we bend o'er the page which thy precept impresses,
While with zeal unabated, for true wisdom we seek,
It will seem that thy kind hand still stirs in our treasure,
And the breath of thy question sighs soft o'er our cheek.

We may wander away,—but the gems thou hast given
In our caskets are treasur'd,—the wealth of the mind,—
With the knowledge of Earth,—and the lessons of Heaven,
Thy smile, and thy prayer, and thy presence are twin'd.

From the home of thy birth, thy remembrance may sever,
From the haunts of thy childhood thy footsteps may fade,
But thy shrine in this temple is sacred for ever,
And the love of young hearts on its altar is laid.

Till the germs thou didst plant in our bosoms, are perish'd,—
Till thy pencil's deep trace from our spirit doth flee,
So long shall thy dear name be fervently cherish'd,—
And the breeze to the West bear our blessings to thee.

Tuesday, Oct. 23, 1832.

CHRISTIAN CHEERFULNESS.

A gloomy mind cannot keep company with a religious spirit. Christianity is cheerful. Christ invites to rest. Rest is an exile from the breast where melancholy dwells. Could the Saviour of the world himself more highly recommend the blessedness of a cheerful heart, than when he said, "Be of good cheer." "Let not your heart be troubled." "My father will send you another Comforter." When, therefore, you see a professor of Christianity dejected, and refusing to be comforted, pity him and pray for him; but do not believe that depression of spirit can be the natural result of Christianity. [Chr. Soldier.

SUNDAY SCHOOLS.—Shall we stop in this good work? There are now about 800,000 scholars in Sunday schools in our country, of whom near 300,000 are in the Valley of the Mississippi. But there are more than 3,000,000 children and youth who ought to be under Sunday school instruction. So that there are not more than one fourth of the youthful population of our land enjoying the blessed privileges of the Sunday school.

Rev. Mr. Baird

Life is continually ravaged by invaders: one steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement. The depredation is continued through a thousand vicissitudes of tumult and tranquility, till, having lost all, we can lose no more.

NOTICE

The semi-annual meeting of the Association of the Western District of New Haven County, will be held at the house of the Rev. Mr. Swift in Derby, on Tuesday the fourth day of December next. Mr. Brown of Oxford is the appointed preacher; and Mr. Hubbell of Mount Carmel, his substitute.

The members of the Association are requested to observe the change in respect to the place of meeting which is here announced.

L. BACON, Register.

A meeting of the "Young Men's Temperance Association" will be held at the Lecture Room in Orange-street on Wednesday evening the 14th inst. at 1-2 past 7 o'clock,

H. A. TOMLINSON, Secretary.

Nov. 8th.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—No. 24.

American Board	369
Bombay Mission	371
Madagascar.—The Language of Devotion	372
Matters of Fact.—Four Days Meeting ninety years ago	373
Synod of Philadelphia.—This is true.—The throne of Grace	374
A good mode of instruction.—A pray-	

ing Teacher	375
I will pray for you.—Trumbull's Paintings.—A proclamation.—Mr. Diell's Departure.—Greece	376
Dr. Beecher's Farewell.—Missions of the Dutch Church.—Instruction of Blacks.—Ordination.—Perspicuity in arrangement	377
Text book of Popery.—Why some	

persons cannot pray.—A Stumbling Block.—Consecration of the Bishops	378
State of Religion in Michigan	379
Temperance	380
Revivals	381
Obituary	383
Poetry.—The Emigrant's Farewell	384